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RESURRECTIO
DIVI QUIRINI

FRANCISCI BACONI

BARONIS DE VERULAM
VICECOMITIS SANCTI ALBANI.

CCLXX ANNIS
POST OBITUM EIUS
IX DIE APRILIS
ANNI
MDCXXVI.

(PRO MANUSCRIPTO.)

CURA ET IMPENSIS G. C.

HALIS SAXONUM
MDCCCXCVI.

TO VIND
VINDUILLAC

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C232

res.

INTRODUCTION.

For many years I have in the hours of leisure granted me, given much study to the Life and Works of Francis Bacon, who in my eyes is one of the greatest geniuses of Christianity. By this I have become persuaded, that the opinion so ridiculed by most scholars, of Francis Bacon being the writer of the Shakespearian Dramas, is founded on truth; the means however, by which different persons have endeavoured to prove the fact, though sometimes good, have often been objectionable.

The proofs, I believe I have found, are purely historical, and I propose gradually to publish all the material in question I have at command.

After an edition of his »*Confessio fidei*« newly printed*) I proceed by editing a Latin document, which appears to have been forgotten, — together with its translation into English. It is an elegiacal poem of forty distichs and bears the inscription »*In Obitum Incomparabilis Francisci de Verulamio*« The author was a young friend of Ben Jonson and

*) Max. Niemeyer, Halis Saxonum.

*

the piece has appeared, as I shall prove, in the Collection of Lord Bacons posthumous works left by his Chaplain Dr. William Rawley. Therein Francis Bacon is designated not only as the Creator of the Elisabethean Period, but indeed is addressed as Shakespeare; for »Quirinus« (found in the seventeenth distich) denotes clearly in English »Spear-Swinger« or »-Shaker«.

The short »Life of Francis Bacon« by the same Dr. Rawley has ever appeared to me as the most authentic, weighty and significant of all biographies, that ever have been ventured upon this unparalleled man. This therefore I add.

Dr. phil. George Cantor,
Mathematicus.

University of Halle-Wittenberg,
April 9. 1896.

27

IN OBITUM
INCOMPARABILIS FRANCISCI DE VERULAMIO.

1. Dum moriens tantam nostris Verulamius Heros
 Tristitiam Musis, luminaque uda facit:
2. Credimus heu nullum fieri post fata beatum,
 Credimus et Samium desipuisse senem.
3. Scilicet hic miseris felix nequit esse Camenis
 Nec se quam Musas plus amat iste suas.
4. At luctantem animam Clotho imperiosa coegit.
 Ad caelum invitos traxit in astra pedes.
5. Ergone Phoebeias iacuisse putabimus artes?
 Atque herbas Clarii nil valuisse Dei?
6. Phoebus idem potuit, nec virtus abfuit herbis,
 Hunc artem atque illas vim retinere putes:
7. At Phoebum (ut metuit ne Rex foret iste Camenis)
 Rivali medicam crede negasse manum.
8. Hinc dolor est; quod cum Phoebo Verulamius Heros
 Maior erat reliquis, hac foret arte minor.
9. Vos tamen, o tantum manus atque umbra, Camenae
 Et paene inferni pallida turba Jovis,
10. Si spiratis adhuc, et non lusistis ocellos,
 (Sed neque post illum vos superesse putem):
11. Si vos ergo aliquis de morte reduxerit Orpheus,
 Istaque non aciem fallit imago meam:
12. Discite nunc gemitus et lamentabile carmen,
 Ex oculis vestris lacrima multa fluat.
13. En quam multa fluit? veras agnosco Camenas
 Et lacrimas, Helicon vix satis unus erit;

14. Deucalioneis et qui non mersus in undis
Parnassus (mirum est) hisce latebit aquis.
15. Scilicet hic periit, per quem vos vivitis, et qui
Multa Pierias nutriit arte Deas.
16. Vidit ut hic artes nulla radice retentas,
Languere ut summo semina sparsa solo;
17. Crescere Pegaseas docuit, velut Hasta Quirini
Crevit, et exiguo tempore Laurus erat.
18. Ergo Heliconiadas docuit cum crescere divas,
Diminuent huius saecula nulla decus.

19. Nec ferre ulterius generosi pectoris aestus
Contemptum potuit, Diva Minerva, tuum.
20. Restituit calamus solitum divinus honorem
Dispulit et nubes alter Apollo tuas.
21. Dispulit et tenebras sed quas obfusca vetustas
Temporis et prisci lippa senecta tulit;
22. Atque alias methodos sacrum instauravit acumen,
Gnossiaque eripuit, sed sua fila dedit.
23. Scilicet antiquo sapientum vulgus in aevo
Tam claros oculos non habuisse liquet;
24. Hi velut Eoo surgens de littore Phoebus,
Hic velut in media fulget Apollo die:
25. Hi veluti Tiphys tentarunt aequora primum,
At vix deseruit littora prima ratis,
26. Pleiadas hic Hyadasque atque omnia sidera noscens,
Syrtes, atque tuos, improba Scylla, canes;
27. Scit quod vitandum est, quo dirigat aequore navem,
Certius et cursum nautica monstrat acus:
28. Infantes illi Musas, hic gignit adultas;
Mortales illi, gignit at iste Deas.
29. Palmam ideo reliquis Magna Instauratio libris
Abstulit, et cedunt squalida turba sophi.

30. Et vestita novo Pallas modo prodit amictu,
Anguis depositis ut nitet exuviis.
31. Sic Phoenix cineres spectat modo nata paternos,
Aesonis et rediit prima iuventa senis.
32. Instaurata suos et sic Verulamia muros
lactat, et antiquum sperat ab inde decus.
-
33. Sed quanta effulgent plus quam mortalis ocelli
Lumina, dum regni mystica sacra canat;
34. Dum sic naturae leges arcanaque Regum,
Tanquam a secretis esset utrisque, canat.
35. Dum canat Henricum, qui Rex idemque Sacerdos,
Connubio stabili iunxit utramque Rosam.
36. Atqui haec sunt nostris longe maiora Camenis,
Non haec infelix Granta, sed Aula sciat:
37. Sed cum Granta labris admoverit ubera tantis
Ius habet in laudes (maxime Alumne) tuas.
38. Ius habet, ut maestos lacrimis extingueret ignes,
Posset ut e medio diripuisse rogo.
39. At nostrae tibi nulla ferant encomia Musae,
Ipse canis, laudes et canis inde tuas.
40. Nos tamen et laudes, qua possumus arte, canemus,
Si tamen ars desit, laus erit iste dolor.
-

TRANSLATION
OF
THE POEM.

1. Whilst in death the Hero of Verulam maketh
our Muses such lament, moistening their eyes:
2. Believe must we alas, that none after his fate
may be happy; believe must we too, the old
one of Samos was unwise.
3. He we lament, cannot be happy whilst the
Camoenae are not; for he loveth himself far
less than his Muses.
4. But imperious Clotho constraining, the reluctant
soul did force drawing the unwilling feet
upward to the stars.
5. Must we then believe Phoebus' Art was impotent,
and the herbs of Claros' God have lost their
virtue?
6. Phoebus was potent as ever, and his herbs fell
not short in their virtue. Doubt darst thou
not, he hath his art and they have their
power.
7. But Phoebus fearing him King over Camoenes
withheld from his rival, believe thou, the
hand of his healing.
8. Hence is the pain; while Verulam's Hero in all
arts greater was, in this was he less.
9. Ye Oh Camoenes but sorrowful phantoms, ye
servers so pallid of Jovis Infernus,

10. If ye breathe still and be not a jet of msy
eyesight, though credit we scarce could outlive
him ye faithful,
11. Should some Orpheus have called tho' ye back
from the dead, and that image be no failure
of vision,
12. Learn now to chant lamentations, tears flowing
innumerable fast from your eyes.
13. Flow they abundant? Then by their tears know
them Muses in truth; Helicon's self would
be drowned in their flood.
14. In Deucalion's waves when they yawned, Par-
nassus sank not oh wonder, yet vanish he
must in this flood of their tears.
15. Life have ye Deae Pieriae from him whom
we mourn, the departed, who nourished ye
richly with art.
16. Seeing the Pegasus arts fast holding no roots,
withered like seed cast over the surface,
17. He taught them to grow, as the shaft of Qui-
rinus*) once grew to a bay-tree.
18. For his teaching the Helicon Muses their growth,
unending aeons can ne'er lessen his glory.

19. No longer this great heart could it bear Oh Minerva,
with its fire the contempt of thy wisdom.
20. Restored by his pen he Thou injured One,
Honours Divine, dispelling thy clouds like
another Apollo.
21. Dispelling too darkness borne dumbly by blea-
red eyed dark ages, generations so dismal of old.

*) Spear-Swinger or -Shaker = Shakespeare.

22. Finding the new ways with godlike acumen,
seized he the clue of Gnosso's, giving for this
one his own.
23. But too plainly the crowd of the sages of old,
such clear lustrous eyes have possessed not.
24. Those were as Phoebus fresh rising from morning
horizon, he shone like Apollo at midday.
25. Those like Tiphys proved for the first time the
ocean, their ship scarce leaving the shore;
26. He knew Pleiades, Hyades and all stars, knew
too Syrtes and thy dogs Oh terrible Scylla.
27. He knowing too what must be shunned, on what
current to steer, him more safely doth guide
the mariner's arrow.
28. Child's work of Muses bore they — he though
perfection; theirs was but mortal — his though
divine.
29. »Magna Instauration« took the palm over all, and
then turned from him shamed the dreary
sophisti.
30. In new vestment arrayed shineth Pallas, as fresh
freed from her armour of scales.
31. So too the Phoenix new risen, looketh back on
his dead sire the embers, thus returneth to
Aeson the vigour of first youth.
32. Verulam reborn gaineth new pride in her walls,
and hopeth from him a return of past glory.
33. What effulgence is this lighting his eyes more
than mortal, in singing of mysteries Royal.
34. Whilst he sings too of Nature's commands and
the secrets of Kings, councillor fulltrusting
of both;

35. Chanting too Henry the King-Priest and Binder,
in bands indissoluble once and for ever the
Roses.
 36. This song of our praise is we fear us, too
great for our Muses, this thou not Oh Granta
Infelix shall learn, but halls of the Palace.
 37. Granta hath given mother-breasts to these lips,
then right hath she Thou Greatest to sing of
thy praise.
 38. Right hath she to quench the death-fires with
tears and »e medio rogo« to plunder at will.
 39. Our poor Muses however shall bring no weak
encomiums, thyself art a singer chanting
fulltoned thine own praise.
 40. With such art as we have still will we laud
thee, and if that too should fail us, let our
pain be thy laud.
-

THE LIFE*)
OF THE RIGHT HONOURABLE
FRANCIS BACON,
BARON OF VERULAM, VISCOUNT ST. ALBANS.

Francis Bacon, the Glory of his Age and Nation, the Adorner and Ornament of Learning, was born in York-House, or York-Place in the Strand, on the two and twentieth day of January, in the Year of our Lord 1560. His Father was that famous Councillor to Queen Elizabeth, the second Prop of the Kingdom in his time, Sir Nicholas Bacon, Knight, Lord-Keeper of the Great Seal of England; a Lord of known Prudence, Sufficiency, Moderation, and Integrity. His Mother was Anne, one of the Daughters of Sir Anthony Cook, unto whom the Erudition of King Edward the Sixth had been committed; a choice Lady, and eminent for Piety, Vertue and Learning, being exquisitely skill'd, for a Woman, in the Greek and Latine Tongues. These being the Parents, you may easily imagine what the Issue was like to be, having had whatsoever Nature or Breeding could put into him.

His first and Childish Years were not without some Mark of Eminency; at which time he was endued with that pregnancy and towardliness of Wit, as they were Presages of that deep and universal Apprehension which was manifest in him after-

*) In this reprint has been retained the spelling of Dr. Rawley's *Resuscitatio*, London, 1657.

ward, and caused him to be taken notice of by several Persons of Worth and Place, and especially by the Queen; who (as I have been inform'd) delighted much then to confer with him, and to prove him with Questions; unto whom he delivered himself with that Gravity and Maturity above his years, that her Majesty would often term him, The young Lord-Keeper. Being asked by the Queen how old he was, he answered with much discretion, being then but a Boy, That he was two years younger than Her Majesties happy Reign; with which Answer the Queen was much taken.

At the ordinary years of ripeness for the University, or rather something earlier, he was sent by his Father to Trinity Colledge in Cambridge, to be Educated and bred under the Tuition of Doctor John Whitgift, then Master of the Colledge: Afterwards the renowned Arch-bishop of Canterbury, a Prelate of the first Magnitude of Sanctity, Learning, Patience, and Humility; under whom he was observ'd to have been more than an ordinary Proficient in the several Arts and Sciences. Whilst he was commorant in the University, about sixteen years of age, as his Lordship hath been pleas'd to impart unto my self, he first fell into the dislike of the Philosophy of Aristotle, not for the worthlessness of the Author, to whom he would ever ascribe all high Attributes, but for the unfruitfulness of the Way, being a Philosophy (as his Lordship used to say) onely strong for Disputations and Contentions, but barren of the production of Works, for the benefit of the Life of Man; in which mind he continued to his dying Day.

After he had passed the Circle of the Liberal Arts, his Father thought fit to frame and mould him

for the Arts of State; and for that end sent him over into France with Sir Amyas Paulet, then employed Ambassador Lieger into France; by whom he was after a while held fit to be entrusted with some Message or Advertisement to the Queen; which having performed with great Approbation, he returned back into France again, with intention to continue for some years there. In his absence in France his Father the Lord-Keeper died, having collected (as I have heard of knowing Persons) a considerable sum of Money, which he had separated with intention to have made a competent Purchase of Land, for the Livelihood of this his youngest Son, who was onely unprovided for; and though he was the youngest in Years, yet he was not the lowest in his Fathers Affection; but the said Purchase being unaccomplished at his Fathers Death, there came no greater share to him, than his single part and portion of the Money, dividable amongst five Brethren; by which means he lived in some Straits and Necessities in his younger Years. For as for that pleasant Scite and Mannor of Gorhambury, he came not to it till many years after, by the death of his dearest Brother, Mr. Anthony Bacon, a Gentleman equal to him in heighth of Wit, though inferior to him in the Endowments of Learning and Knowledge; unto whom he was most nearly conjoined in affection, they two being the sole Male-Issue of a second Venter.

Being return'd from Travel, he applied himself to the study of the Common-Law, which he took upon him to be his Profession. In which he obtain'd to great Excellency, though he made that (as himself said) but as an accessory, and not his

principal Study. He wrote several Tractates upon that Subject: wherein though some great Masters of the Law did out-go him in Bulk, and Particularities of Cases, yet in the Science of the Grounds and Mysteries of the Law he was exceeded by none. In this Way he was after a while sworn of the Queens Council Learned Extraordinary, a Grace (if I err not) scarce known before. He seated himself for the commodity of his Studies and Practice, amongst the Honourable Society of Grays-Inn, of which House he was a Member; where he erected that Elegant Pyle, or Structure, commonly known by the Name of The Lord Bacon's Lodgings, which he inhabited by turns the most part of his Life (some few years onely excepted) unto his dying Day. In which House he carried himself with such Sweetness, Comity, and Generosity, that he was much revered and beloved by the Readers and Gentlemen of the House.

Notwithstanding that he professed the Law for his Livelihood and Subsistence, yet his Heart and Affection was more carried after the Affairs and Places of State; for which, if the Majesty Royal then had been pleased, he was most fit. In his younger Years he studied the Service and Fortune (as they call them) of that Noble, but unfortunate Earl, the Earl of Essex; unto whom he was in a sort a private and free Counsellor, and gave him safe and honourable Advice, till in the end the Earl inclined too much to the violent and preciate Counsel of others, his Adherents and Followers, which was his Fate and Ruine.

His Birth and other Capacities qualified him above others of his Profession, to have ordinary

accesses at Court, and to come frequently into the Queens Eye, who would often Grace him with private and free Communication, not onely about Matters of his Profession, or Business in Law, but also about the arduous Affairs of State; from whom she received from time to time great satisfaction. Nevertheless, though she cheered him much with the Bounty of her Countenance, yet she never cheered him with the Bounty of her Hand, having never conferr'd upon him any Ordinary Place, or Means of Honour or Profit, save onely one dry Reversion of the Registers Office in the Star-Chamber, worth about 1600 l. per Ann. for which he waited in expectation, either fully, or near twenty Years; of which his Lordship would say in Queen Elizabeths time, That it was like another Man's Ground but-talling upon his House, which might mend his Prospect, but it did not fill his Barn. Nevertheless, in the time of King James it fell unto him; which might be imputed, not so much to her Majesties averseness and disaffection towards him, as the arts and policy of a great Statesman then, who laboured by all industrious and secret means to suppress and keep him down, lest if he had risen, he might have obscur'd his Glory.

But though he stood long at a stay in the days of his Mistress Queen Elizabeth, yet after the Change, and Coming in of his new Master, King James, he made a great progress; by whom he was much comforted in Places of Trust, Honour, and Revenue. I have seen a Letter of his Lordships to King James, wherein he makes acknowledgement, That he was that Master to him, that had raised and advanced him nine times, thrice in Dignity, and six

times in Office. His Offices (as I conceive) were Council Learned Extraordinary to his Majesty, as he had been to Queen Elizabeth; Kings Soliciter-General; His Majesties Attourney-General; Counsellor of State, being yet but Attourney; Lord-Keeper of the Great Seal of England; lastly, Lord-Chancellor: which two last Places, though they be the same in Authority and Power, yet they differ in Pat  nt, Heighth, and Favor of the Prince. Since whose time none of his Successors, until this present Honorable Lord, did ever bear the Title of Lord-Chancellor. His Dignities were first Knight, then Baron of Verulam; lastly, Viscount St. Alban. Besides other good Gifts and Bounties of the Hand which His Majesty gave him, both out of the Broad-Seal, and out of the Alienation-Office, to the value in both of eighteen hundred Pounds per Annum; which with his Mannor of Gorhambury, and other Lands and Possessions near thereunto adjoining, amounting to a third part more, he retained to his dying Day.

Towards his rising Years, not before, he entred into a Married Estate, and took to Wife Alice, one of the Daughters and Co-heirs of Benedict Barnham, Esquire, and Alderman of London; with whom he received a sufficiently ample and liberal Portion in Marriage. Children he had none; which though they be the means to perpetuate our Names after our Deaths, yet he had other Issues to perpetuate his Name, the Issues of his Brain; in which he was ever happy and admir'd, as Jupiter was in the production of Pallas. Neither did the want of Children detrast from the good usage of his Consort during the Intermarriage, whom he prosecuted with much Conjugal Love and Respect, with many rich

Gifts and Endowments, besides a Robe of Honour which he invested her withall, which she wore unto her dying Day, being twenty Years and more after his Death.

The last five Years of his Life being withdrawn from Civil Affairs, and from an active Life, he employ'd wholly in Contemplation and Studies. A thing whereof his Lordship would often speak during his active Life, as if he affected to die in the Shadow and not in the Light; which also may be found in several Passages of his Works. In which time he Composed the greatest part of his Books and Writings, both in English and Latine, which I will enumerate as near as I can in the just order wherein they were Written. The History of the Reign of King Henry the Seventh; *Abcedarium Naturae*, or A Metaphysical Piece, which is lost; *Historia Ventorum*; *Historia Vitae et Mortis*; *Historia Densi et Rari*, not yet Printed; *Historia Gravis et Levis*, which is also lost; A Discourse of War with Spain; A Dialogue touching an Holy War; The Fable of the New Atlantis; A Preface to a Digest of the Laws of England; The beginning of the History of the Reign of King Henry the Eighth; *De Augmentis Scientiarum*, or, The Advancement of Learning, put into Latine, with several Enrichments and Enlargements; Councils Civil and Moral, or his Book of Essays, likewise Enriched and Enlarged; The Conversion of certain Psalms into English Verse; The Translation into Latine of the History of King Henry the Seventh, Of the Councils Civil and Moral, Of the Dialogue of the Holy War, Of the Fable of the New Atlantis, for the benefit of other Nations; His Revising of his Book *De Sapientia Veterum*; *Inquisitio de Magnete*,

Topica Inquisitionis, de Luce et Lumine, both these not yet Printed; Lastly, Sylva Sylvarum, or, The Natural History. These were the Fruits and Productions of his last five Years. His Lordship also design'd, upon the Motion and Invitation of his late Majesty, to have Written the Reign of King Henry the Eighth; but that Work perish'd in the Designation meerly, God not lending him Life to proceed farther upon it, than onely in one Mornings Work; whereof there is Extant an Ex Ungue Leonem, already Printed in his Lordships Miscellany Works.

There is a Commemoration due as well to his Abilities and Vertues, as to the Course of his Life. Those Abilities which commonly go single in other Men, though of prime and observable Parts, were all conjoyn'd and met in him; those are, Sharpness of Wit, Memory, Judgment, and Elocution: For the former three, his Books do abundantly speak them; which with what Sufficiency he Wrote, let the World judge; but with what Celerity he Wrote them, I can best testifie: But for the fourth, his Elocution, I will onely set down what I heard Sir Walter Rawleigh once speak of him by way of Comparison (whose Judgment may well be trusted), That the Earl of Salisbury was an excellent Speaker, but no good Pen-man; That the Earl of Northampton (the Lord Henry Howard) was an excellent Pen-man, but no good Speaker; But that Sir Francis Bacon was eminent in both.

I have been induced to think, That if there were a Beam of Knowledge derived from God upon any Man in these Modern Times, it was upon him: for though he was a great Reader of Books, yet he had not his Knowledge from Books, but from some

Grounds and Notions from within himself. Which notwithstanding he vented with great Caution and Circumspection. His Book of Instauratione Magna (which in his own account was the chiefest of his Works), was no sleight Imagination, or Fancy of his Brain, but a settled, and concocted Notion, the production of many years Labor and Travel. I myself have seen at the least twelve Copies of the Instauration, Revised Year by Year one after another, and every Year altered and amended in the Frame thereof, till at last it came to that Model in which it was committed to the Press, as many living Creatures do Lick their young ones, till they bring them to their strength of Limbs.

In the Composing of his Books he did rather drive at a Masculine and clear Expression, than at Fineness, or Affectation of Phrases, and would often ask if the Meaning were expressed plainly enough, as being one that accounted Words to be but subservient, or Ministerial to Matter, and not the Principal. And if his Stile were Polite, it was because he would do no otherwise. Neither was he given to any light Conceits, or Descanting upon Words, but did ever purposely and industriously avoid them; for he held such things to be but Digressions, or Diversions from the Scope intended, and to derogate from the Weight and Dignity of the Stile.

He was no Plodder upon Books, though he Read much, and that with great Judgment, and rejection of Impertinencies, incident to many Authors: for he would ever interlace a moderate Relaxation of his Mind with his Studies, as Walking, or taking the Air abroad in his Coach, or some other befitting Recreation; and yet he would lose no time, inas-

much as upon his first and immediate return, he would fall to Reading again, and so suffer no moment of time to slip from him without some present Improvement.

His Meals were Refections of the Ear as well as of the Stomach, like the *Noctes Atticae*, or *Convivia Deipno-Sophistarum*, wherein a Man might be refreshed in his Mind and Understanding no less than in his Body. And I have known some, of no mean Parts, that have professed to make use of their Note-Books, when they have risen from his Table. In which Conversations, and otherwise, he was no Dashing Man, as some Men are, but ever a Countenancer and Fosterer of another Mans Parts. Neither was he one that would appropriate the Speech wholly to himself, or delight to out-vie others, but leave a liberty to the Co-Assessors to take their turns. Wherein he would draw a Man on, and allure him, to speak upon such a subject, as wherein he was peculiarly skilful, and would delight to speak. And for himself, he contemned no Mans Observations, but would light his Torch at every Mans Candle.

His Opinions and Assertions were for the most part Binding, and not contradicted by any, rather like Oracles than Discourses; which may be imputed either to the well weighing of his Sentence by the Scales of Truth and Reason, or else to the Reverence and Estimation wherein he was commonly had, that no Man would Contest with him; so that there was no Argumentation, or Pro and Con (as they term it) at his Table: or if there chanced to be any, it was carried with much Submission and Moderation.

I have often observed, and so have other Men of great Account, That if he had occasion to repeat another Mans Words after him, he had an use and faculty to dress them in better Vestments and Apparel than they had before; so that the Author should find his own Speech much amended, and yet the substance of it still retained, as if it had been natural to him to use good Forms; as Ovid spake of his faculty of Versifying.

Et quod tentabam scribere, Versus erat.

When his Office called him, as he was of the Kings Council Learned, to charge any Offenders, either in Criminals or Capitals. He was never of an insulting and domineering Nature over them, but always tender-hearted, and carrying himself decently towards the Parties (though it was his duty to charge them home), but yet as one that look'd upon the Example with the Eye of Severity, but upon the Person with the Eye of Pity and Compassion. And in Civil Business, as he was Councillor of State, he had the best way of Advising, not engaging his Master in any precipitate or grievous Courses, but in moderate and fair Proceedings: The King whom he Served giving him this Testimony, That he ever dealt in Business *Suavibus Modis*; which was the way that was most according to his own heart.

Neither was he in his Time less gracious with the Subject than with his Sovereign. He was ever acceptable to the House of Commons when he was a Member thereof. Being the King's Attourney and chosen to a Place in Parliament, he was allowed and dispensed with to Sit in the House; which was not permitted to other Attourneys.

And as he was a good Servant to his Master, being never in nineteen years Service (as he himself averred) rebuked by the King for any thing relating to His Majesty, so he was a good Master to his Servants, and rewarded their long Attendance with good Places freely when they fell into his Power: which was the cause, that so many young Gentlemen of Blood and Quality sought to List themselves in his Retinue. And if he were abused by any of them in their Places, it was onely the Error of the goodness of his Nature, but the Badges of their Indiscretions and Intemperances.

This Lord was Religious: for though the World be apt to suspect and prejudice great Wits and Politicks to have somewhat of the Atheist, yet he was conversant with God, as appeareth by several Passages throughout the whole Current of his Writings; otherwise he should have crossed his own Principles, which were, That a little Philosophy maketh Men apt to forget God, as attributing too much to Second Causes; but depth of Philosophy bringeth Men back to God again. Now I am sure there is no Man that will deny him, or account otherwise of him, but to have him been a deep Philosopher. And not onely so, but he was able to render a reason of the hope which was in him, which that Writing of his, of the Confession of the Faith doth abundantly testifie. He repaired frequently (when his Health would permit him) to the Service of the Church, to hear Sermons, to the Administration of the Sacrament of the blessed Body and Blood of Christ; and died in the true Faith established in the Church of England.

This is most true, he was free from Malice, which (as he said himself) he never bred nor fed.

He was no Revenger of Injuries; which if he had minded, he had both Opportunity, and Place high enough to have done it. He was no Heaver of Men out of their Places, as delighting in their Ruine and Undoing. He was no Defamer of any Man to his Prince. One day, when a great Statesman was newly dead, that had not been his Friend, the King asked him, What he thought of that Lord which was gone? He answered, That he would never have made his Majesties Estate better; but he was sure he would have kept it from being worse: which was the worst he would say of him: which I reckon not among his Moral, but his Christian Vertues.

His Fame is greater, and sounds louder in Foreign Parts abroad, than at Home in his own Nation, thereby verifying that Divine Sentence, A Prophet is not without honour, save in his own Countrey, and in his own House. Concerning which I will give you a Taste onely, out of a Letter written from Italy (the Storehouse of refined Wits) to the late Earl of Devonshire, then the Lord Candish: I will expect the new Essays of my Lord-Chancellor Bacon, as also his History, with a great deal of desire, and whatsoever else he shall Compose: But in particular of his History, I promise my self a thing perfect and singular, especially in Henry the Seventh, where he may exercise the Talent of his Divine Understanding. This Lord is more and more known, and his Books here more and more delighted in; and those Men that have more than ordinary Knowledge in humane Affairs, esteem him one of the most capable Spirits of this Age, and he is truly such. Now his Fame doth not decree with Days since,

but rather increase. Divers of his Works have been anciently, and yet lately Translated into other Tongues, both Learned and Modern, by Foreign Pens. Several Persons of Quality, during his Lordships Life, crossed the Seas on purpose to gain an opportunity of seeing him, and Discoursing with him: whereof one carried his Lordships Picture from Head to Foot over with him into France, as a thing which he foresaw would be much desired there, that so they might enjoy the Image of his Person, as well as the Image of his Brain, his Books. Amongst the rest Marquis Fiat, a French Noble-man, who came Ambassador into England in the beginning of Queen Mary, Wife to King Charles, was taken with an extraordinary desire of seeing him; for which he made way by a Friend: And when he came to him, being then through weakness confin'd to his Bed, the Marquis saluted him with this high Expression, That his Lordship had been ever to him like the Angels, of whom he had often heard, and read much of them in Books, but he never saw them. After which they contracted an intimate Acquaintance: and the Marquis did so much revere him, that besides his frequent Visits, they wrote Letters one to the other, under the Titles and Appellations of Father and Son. As for his many Salutations by Letters from Foreign Worthies, devoted to Learning, I forbear to mention them, because that is a thing common to other Men of Learning or Note together with him.

But yet, in this matter of his Fame, I speak in the Comparative onely, and not in the Exclusive: for his Reputation is great in his own Nation also, especially amongst those that are of a more accute and

sharper Judgment: which I will exemplifie but with two Testimonies and no more; the former when his History of King Henry the Seventh was to come forth; it was delivered to the old Lord Brook, to be perused by him; who when he had dispatched it, returned it to the Author with this Eulogy, Commend me to my Lord, and bid him take care to get good Paper and Ink, for the Work is incomparable. The other shall be that of Doctor Samuel Collins, late Provost of Kings Colledge in Cambridge, a Man of no vulgar Wit, who affirmed unto me, That when he had Read the Book of the Advancement of Learning, he found himself in a case to begin his Studies anew, and that he had lost all the time of his Studying before.

It hath been desired, That something should be signified touching his Diet, and the Regiment of his Health; of which, in regard of his universal insight into Nature, he may perhaps be to some an Example. For his Diet, it was rather a plentiful and liberal Diet, as his Stomach would bear it, than a restrained; which he also commended in his Book of the History of Life and Death. In his younger Years he was much given to the finer and lighter sorts of Meats, as of Fowls, and such like; but afterward, when he grew more judicious, he preferred the stronger Meats, such as the Shambles afforded, as those Meats which bred the more firm and substantial Juyces of the Body, and less dissippable: upon which he would often make his Meal, though he had other Meats upon the Table. You may be sure he would not neglect that himself, which he so much extolled in his Writings, and that was the use of Niter; whereof he took in the quantity of about three Grains in

thin warm Broth every Morning, for thirty years together next before his Death. And for Physick, he did indeed live Physically, but not Miserably; for he took onely a Maceration of Rhubarb, infused into a Draught of White-Wine and Beer mingled together for the space of half an Hour in six or seven Days, immediately before his Meal, whether Dinner or Supper, that it might dry the Body less, which (as he said) did carry away frequently the grosser Humors of the Body, and not diminish or carry away any of the Spirits, as Sweating doth: and this was no grievous thing to take. As for other Physick in an ordinary way (whatsoever hath been vulgarly spoken) he took not. His Receipt for the Gout, which did constantly ease him of his Pain within two Hours, is already set down in the end of the Natural History.

It may seem the Moon had some principal Place in the Figure of his Nativity: for the Moon was never in her Passion, or Ecclipsed, but he was surprised with a sudden Fit of Fainting; and that, though he observed not, nor took any previous knowledge of the Eclipse thereof, and as soon as the Eclipse ceased, he was restored to his former strength again.

He died on the ninth Day of April in the Year 1626, in the early Morning of the Day then celebrated for our Saviours Resurrection in the sixty sixth Year of his Age, at the Earl of Arundel's House in Highgate, near London, to which Place he casually repaired about a Week before, God so ordaining that he should die there of a gentle Fever, accidentally accompanied with a great Cold, whereby the defluxion of Rheume fell so plentifully upon his

Breast, that he died by Suffocation, and was buried in St. Michael's Church at St. Albans, being the Place designed for his Burial by his last Will and Testament, both because the Body of his Mother was Interred there, and because it was the onely Church then remaining within the Precincts of old Verulam: where he hath a Monument erected for him in white Marble, by the Care and Gratitude of Sir Thomas Meautys Knight, formerly his Lordships Secretary, afterwards Clerk of the King's Honorable Privy-Council under two Kings, representing his full Portraicture in the Posture of Studying, with an Inscription Composed by that accomplish'd Gentleman, and rare Wit, Sir Henry Wotton.

But howsoever his Body was mortal, yet no doubt his Memory and Works will live, and will in all probability last as long as the World lasteth. In order to which I have endeavor'd (after my poor Ability) to do this Honour to his Lordship, by way of enducing to the same.

Halis, Typis orphanotrophei.

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